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## THE MEASUREMENTS<sup>1</sup> OF HEBREW POETRY AS AN AID TO LITERARY ANALYSIS.\*

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FOR the purposes of this paper it is assumed that there is in certain parts of the Old Testament a versification which can be measured, and which shows, in different compositions, lines of different lengths, as well as strophical divisions, with or without refrains. Perhaps, however, some light may be shed on this theory by the inquiries now proposed.

The metrical and strophical arrangement is most easily recognized in the books commonly called poetical, but it exists also in the prophets, and examples of it are scattered through the historical books. Literary analysis, i.e. the separation of a composite literary production into the materials of which it is composed, has its principal field in the history and in the prophetic writings. It may distinguish between the works of different authors, or separate works of the same author, and may or may not involve questions of date. The arguments upon which it usually depends, from language, style, historical situation, theological stand-point, etc., are familiar. I wish to propose the inquiry, and to suggest at least a tentative answer to it, whether, in the poetical parts of the historical and prophetic books, the poetic structure forms an additional argument which may be of service in determining the composite character of a writing, and in recovering its component parts. Reference is not here made to those cases which have been long recognized, in which a song or poem is sharply set off from the prose narrative preceding or following it. We are concerned, for the most part, with divisions within the poetic compositions themselves.

This subject is not altogether new. As illustrating in a marked way the kind of phenomena which it contemplates, I beg to refer to the articles by Dr. C. A. Briggs on "The Hebrew Poem of the Creation," *Old Testament Student*, April 1884; "The Poem of the Fall of Man," *Reformed Quarterly Review*, July 1885; "The Strophical

\* Read in June 1889.

<sup>1</sup> The terms "measurement" and "metre" are used for convenience' sake, without any claim of exactness for them.

Organization of Hebrew Trimeters," *Hebraica*, April 1887, p. 161 sqq. In the first of these he distinguishes in Gen. i. 1–ii. 1, six strophes in a five-toned measure, each with a refrain; the number of verses in the successive strophes, exclusive of the refrain, being 7, 7, 10, 10, 10, 20, and the last, a double strophe, having a double refrain, besides a concluding refrain, which brings the poem to an end. In the second article referred to, Gen. ii. 4<sup>b</sup>–iii. 24 is arranged in ten strophes, having each fourteen lines, with a three-toned movement. In the third article, Gen. iv. 1–16 is arranged in four strophes, having, also, each fourteen lines with a three-toned movement. I do not propose to argue here the correctness of these divisions, but only point out the general agreement in result with the conclusions reached by the more familiar proofs known to the critics.

When we come to the flood-story the problem is more complicated. Here, too, I am indebted mainly to Dr. Briggs. The passage Gen. vi. 5–ix. 17, the flood story proper, is composite, P and J being worked together. Now it appears that when P and J are separated, not only does each give a continuous flood narrative, but each can be metrically and strophically arranged, so that the narrative of P forms a poem of five-toned lines, consisting of twelve strophes with ten lines each, and the narrative of J forms a poem of three-toned lines, consisting of seven strophes, with fourteen lines each. The metre corresponds exactly with that appearing in P and J respectively in the early chapters, and the strophical division corresponds approximately in the case of P and exactly in the case of J. I leave out of account for the present object, which is simply that of illustration, the few slight gaps and editorial modifications.

Now it is evident that if there be any value in this metrical test, it may be of considerable service in the poetical writings of the prophets. Changes of measure may at least indicate breaks in the thought, and, when combined with other indications, may lead to or greatly strengthen the conclusion that we have different compositions externally joined together, and thus, while affording no necessary evidence of different authorship or widely different date, at least remove some hindrances to the recognition of these things.

In order to keep the inquiry within manageable compass, I have confined it to Micah, and Isaiah i.–xii., recognized by all to be made up of pieces of different dates, although opinions are widely apart as to the intervals.

In Micah i. there is an important question of text. I refer of course to verse 5<sup>b</sup>.

מִי פֶשַׁע יִצְחָק הָלֹא שָׁמְרִין  
יָמֵי בָמוֹת יְהוּדָה הָלֹא יִרְשָׁלַם:

The point of the question is usually made this, — whether for *בָּמוֹת* should not be substituted *הַטְּאֹת* or *בֵּית* *הַטְּאֹת*. But we must examine more thoroughly.

Passing over the use of *מִי* for *מִה*, which is surprising, but may be explained as a personification, and looking at the lines as a whole, it appears that, while at first they seem like a vigorous figure, in fact it is hard to understand their exact meaning, and their appropriateness in the context.

1. The balance of members here seems to imply a similar balance in the early part of the verse, i.e. seems to mean that two different places or peoples were there referred to. We have here Jacob and Judah treated as groups locally distinct, with Samaria as the embodiment of evil in the one, and Jerusalem in the other. But “Jacob” and “House of Israel” (verse 5<sup>a</sup>) are naturally synonymous; while “House of Israel” is represented in verse 5<sup>b</sup> by “Judah,” which is surprising.

2. Of course we cannot leave out of the account the appearance of “bamoth of Judah” where the former member has “sins of the house of Israel.” The harshness of the substitution has long been felt. But besides this harshness, not only is no other reference made, either in this chapter or in any part of the book, to the *bamoth* as places of illicit worship, but the word is used twice, i. 3 and iii. 12, in its primary sense of “heights” = “hills.” The versions (LXX, Pesh. Targ.) give *הַטְּאֹת*, and *בָּמוֹת* may be a corruption and abbreviation of *הַטְּאֹת בֵּית*. But this seems to me of comparatively little importance, in view of

3. There is in this chapter, no other reference to the guilt or punishment of Judah or Jerusalem. The weight of Yahweh’s wrath falls on *Samaria*, and *her* offences are abominable (verses 6, 7). Jerusalem is *threatened*, indeed (verses 9, 12), as the cities on the border line of Philistia are, but this is hardly more than an incident of the destruction of Samaria, except so far as these cities are expressly said to have incurred like guilt, — as in the case of Lachish (verse 13). Moreover, the sins charged upon Jerusalem in chapter ii. have to do with personal character, and not with false worship.

These arguments are here hastily stated, but I venture the inference that verse 5<sup>b</sup> is an early interpolation, prior to the versions, resulting from a marginal gloss. This was probably made by a scribe who desired to bring out the connection between verses 5<sup>a</sup> and 6, and also to justify the mention of Jerusalem in the title, i. 1.

This is preliminary to the inquiry as to poetic structure.

If we look simply at the diction and general style, no prophetic passage is more poetical than the beginning of Micah's prophecy. It is therefore not surprising to find it exhibiting a metrical and strophical arrangement. Micah i. 2-16 is made up of three-toned lines, grouped in five strophes, containing respectively 10, 11, 11, 11, 10 lines. This regularity depends upon the textual emendation in verse 5. The poetic structure of chap. i. is thus complete in itself. This affords a strong presumption in favor of the original independence of chapter i.

In chapter ii. verses 1-11 contain five-toned lines. There are two strophes of fourteen lines each. This arrangement would be consistent with Stade's emendation of the text of verse 4. Stade omits (ה) as dittography, substituting ל (prep. before inf. = לאמר) for (ה); writes ימר בְּחָבֶל for ימיר; ואין משיב for אך ימיר; omits לי as dittography; writes לשׁוֹבְנוֹ (from שבה) for לשובב, and points יִחַלֵּץ for יִחַלֵּץ.<sup>2</sup> It is decidedly favored by W. R. Smith's emendation of verse 8. He would read יִחַלֵּץ for יִחַלֵּץ; שְׁלֵמָה = שְׁלֵמָה (cf. Psalm vii. 5) for שְׁלֵמָה, and omit (ממִּי) as dittography. He reads also אֲדָרָה for אֲדָרָה (= יִחַלֵּץ), or יִחַלֵּץ for יִחַלֵּץ.<sup>3</sup>

The difference in contents between chapters i. and ii. is sufficiently marked. The conditions are totally unlike. The judgment of Yahweh on the northern kingdom for idolatry gives place to an attack upon the influential men in the southern kingdom for their selfishness, greed, and violence. There is nothing in chap. ii. of idolatry; nothing of *immediate* punishment. The wicked are secure in their own indifference to righteousness.

The impression thus made by the contents of the two chapters is confirmed by the difference in their poetic structure. We have here two distinct prophecies in different poetic movement.

We come to chapter ii. 12, 13. The abrupt change in thought and manner will be remembered. Verse 12 proves to be a quatrain of

<sup>2</sup> Z.A.W. 1886. I. 122 f.

<sup>3</sup> *Prophecies of Israel*, Lect. VII. Note 4.

four-toned lines, and verse 13 a pentad of three-toned lines (two of them, however, imperfect). This gives us a hint that not only is verse 12 not the original continuation of verses 1-11, but also that verses 12 and 13 are two separate pieces. The former proposition needs no further discussion<sup>4</sup>; the latter may be supported by a reference to the peaceful, pastoral character of verse 12 and the warlike march in verse 13; to the representation of the people as reduced and scattered, verse 12, and as a compact, triumphant host, verse 13; to the repose in their own safe pasture, at the end of verse 12, and the martial exit from their place of captivity, in verse 13.

In chapter iii. we find again three-toned lines arranged in three strophes of 16 lines each. This suggests separation from chap. ii. 1-11, by the difference of measure, the same with reference to ii. 12, and separation from ii. 13 (also trimeter) by virtue of the completeness of strophical structure in chap. iii. From ii. 12, 13 the difference in subject-matter is also absolute. From ii. 1-11 it is not so great. But *וְהִנֵּה*, iii. 1, seems to be an introductory word, indicating a new section — a new discourse. Moreover, the persons arraigned are much more explicitly marked out in chap. iii. than in chap. ii.; and the doom of the wicked is more imminent and much more definite.

I take it, therefore, that we have in Micah i.-iii. five distinct prophecies, chap. i., chap. ii. 1-11, chap. iii., and the two little fragments whose date and authorship it is difficult to fix, chap. ii. 12 and 13; and that the poetic structure is an important factor in determining these divisions.

Let me refer to one result of the analysis, affecting the date of Hezekiah's accession. Chap. i. antedates the fall of Samaria. Jer. xxvi. 18 fixes chap. iii. under Hezekiah. Nowack, who formerly advocated the date 715-714 for Hezekiah's accession, (*Hosea*, Pref. p. xii.; *Stud. u. Krit.* 1881, II.) afterward abandoned this (*Z.A.W.* 1884, II.) on the ground of Jer. xxvi. 18, supposing Micah i.-iii. to be continuous. Plainly, whatever be the date of Hezekiah's accession, this passage does not determine it.

The translation and arrangement of Micah i.-iii. are as follows:

#### I.

- i. 2 Heár, ye peópleş, áll of you;  
Give eár, eárth, and thy fúlness;

<sup>4</sup> Cf. e.g. Stade, *Z.A.W.* 1881. pp. 161 sqq.

And let [Adonay]<sup>5</sup> Yahwéh come amóng you as wítness,  
Adonáy from the pálace of his hóliness.

- 3 For lo! Yahwéh cómeth from his pláce,  
And descéndeth and wálketh on the heights of eárlh.  
4 And the móuntains mélt beneáth him,  
While the válleys are cléft open,  
As the wáx from befóre the fire,  
As wáter dásheð upon a slópe.

## II.

- 5 For the transgréssion of Jácob is all thís,  
And for the síns of the hóuse of 'Israel.  
6<sup>e</sup> And I will máke Samária a heap of the field,  
Víneyard plánting-places;  
And I will dásheð to the vally her stónes,  
And her foundátions will I lay báre.  
7 And áll her ímages, they shall be bróken in pieces,  
And all her híres, they shall be búrneð with fire,  
And all her ídols, I will máke a desolátion;  
For of hárlot híre hath she gáthered,  
And even to hárlot híre shall they retúrn.

## III.

- 8 For thís let me lámént and crý,  
Let me gó bárefoot and náked,  
Let me máke lamentátion like the jáckals,  
And móurníng líke óstriches.  
9 Fór (it is) griévous — her wóunds.  
For it hath cóme even únto Júdah,  
It hath reáched even unto the gáte of my peóple,  
'Even unto Jerúsalem.  
10<sup>7</sup> Ye of Gáth, do nóte boást,  
Ye of Bákím (?) do nóte —' — (?)  
Ye of Beth-le-'Aphráh, in dúst róll yourselves (?)

## IV.

- 11 Páss thou on, maiden dwéller in Shaphír,  
A nákedness, a sháme.  
Not come fórtlh is the maiden dwéller in Sa'ánán;  
The móurníng of Béth ha-'Esel,  
It táketh from you its stánding-place.

<sup>5</sup> Disturbing to parallelism and movement. Probable error.

<sup>6</sup> Two lines omitted from verse 5. See above.

<sup>7</sup> No satisfactory rendering of verse 10 is possible; but there is no reason for regarding it as a gloss (Ryssel).

- 12 Yea, there anxiously lóngeth for goód the maiden dweller in Maróth:  
 Yea, évil hath come dówn from Yáhweh's presence,  
 To the gáte of Jerúsalem.
- 13 Harness the cháriot to the steéd, maiden dweller in Lachísh,  
 — The beginning of sín was she to the daughter of Zíon, —  
 For in theé were found the transgressions of 'Israel.

## V.

- 14 Thérefore shalt thou gíve parting-gífts  
 Tó Morésheth of Gáth.  
 The hóuses of Achzíb are a disappointment  
 To the kíngs of 'Israel.
- 15 Moréover, the posséssor will I bríng  
 To theé, maiden-dwéller in Mareshá ;  
 Even unto Adúllam shall cóme the glory of 'Israel.
- 16 Make thee báld and sháve thee for the sons of thy delíght ;  
 Make lárge thy báldness like the vúlture,  
 Fór they have gone cáptive fróm thee !

## I.

- ii. 1 Woé, planners of críme, and contrívors of évil, on their bédS !  
 At mórníng líght they dó it, when it ís in their pówer.
- 2 Yea, they desíre fiélds, and seíze (them), also hóuses, and cárry  
 them off,  
 And they crúsh the vígorous and his hóuse, a mán and his héritage.
- 3 Thérefore thús saíth Yahwéh :  
 Behóld ! I am plánning against thís fámily évil,  
 Fróm whích ye cánnot withdraw your nécks,  
 And ye shall not wálk haúghtily, for ít is an évil tíme.
- 4<sup>s</sup> In thát dáy shall they líft up óver you a (mocking) sóng,  
 And shall lámént a lamentátion, sáying, We are útterly spoíled ;  
 The pórtion of my peóple is méasured with a líne,  
 And there is nó one to restóre ; to our cáptors our fiélds fall as  
 pórtions.
- 5 Thérefore nóne shall there bé to theé  
 Thát cásteth a líne in an allotted pórtion, in the congregátion of  
 Yahwéh.

## II.

- 6 "Tálk not" — so they tálk — "they should nótt tálk of theése things,"  
 Reproáches do nótt ceáse ! "
- 7 Sáy ye so, hóuse of Jácob ?  
 Is the spírit of Yahwéh impátient ? Are theése his dóings ?  
 — Do nótt my wórdS goód to the úpríght in his wálk ?

<sup>s</sup> Stade's emendation, *Z.A.W.*, 1886. pp. 122-123. See above.



- 8<sup>9</sup> But yé are to my peóple as an énemy that ríseth up against one  
at peáce with him,  
A cloák ye stríp from those pássing by in securíty, averse from  
fighting.
- 9 The wómen of my peóple ye dríve out from the hóuse of their  
delights,  
Awáy from their children do ye táke my glóry foréver.
- 10 Ríse ye, and gó, fór thís is not the résting-place.  
Because it is pollúted, ye shall be destróyed <sup>10</sup> — and a griévous  
destrúction !
- 11 If a mán were wálking in váníty, and in deceít should líe,  
— “I will tálk to theé about wíne and strong drínk,” —  
Then he would bé the tálker for thís peóple !
- 
- ii. 12 I will vériy gáther, O Jácob, áll of thee,  
I will vériy colléct the rémnant of 'Israel.  
Togéther will I pláce them, like a fólded flóck,  
Like a flóck in the mídst of the pásture,<sup>11</sup> yea they shall múrmur  
with mén.
- 
- ii. 13 The one who breaketh thróugh hath gone úp befóre them,  
They have broken thróugh and pássed the gáte.  
And gone óut bý it ;  
And their kíng hath pássed on befóre them,  
Even Yahwéh, at the heád of them.

## I.

- iii. 1 And I said :  
Heár, I pray you, chiéfs of Jácob,  
And rúlers of the hóuse of 'Israel.  
Is it not yóurs to knów what is júst ?
- 2 Háters of goód and lovers of évil,  
Teáring their skín from óff them,  
And their flésh from óff their bónes ;
- 3 Even théy who háve eáten the flesh of my peóple,  
And their skín from óff them they have strípped,  
And their bónes they have crúshed,  
Yea, they dívide as flésh <sup>12</sup> in the pót,  
And as meát in the mídst of the kéttle.

<sup>9</sup> Cf. W. R. Smith, *Prophets of Israel*, Lect. VII. Note 4.

<sup>10</sup> Cf. LXX.

<sup>11</sup> Read מַלְכֵי.

<sup>12</sup> פֶּרֶשׁ = פֶּרֶשׁ, v. Nöld., *Z. A.*, 1886, 416. For כֶּשֶׁת׃ לֶחֶם : LXX, Roorda.

- 4 Thén shall they cry unto Yahwéh,  
 But he shall nót ánswer thém,  
 That so he may híde his fáce from thém  
 In thát tíne,  
 Even ás they have évilly done their deéds.

## II.

- 5 Thús saíth Yahwéh :  
 Against the próphets who are misleáding my peóple,  
 Who are bíting with their teéth while crying, Peáce !  
 And whoéver does not pút (something) over their móuth,  
 They proclaím a holy wár against hím.  
 6 Therefore níght (shall be) yóurs, without vísion,  
 Even dárkness (shall be) yóurs, without divínation ;  
 And the sún shall sét upon the próphets,  
 And bláck over thém shall grow the dáy.  
 7 And the seérs shall be shámed, and the diviners confounded ;  
 And they shall cóver over (their) beárd, áll of them,  
 Becáúse there is no ánswer of Gód.  
 8 Bút as for mé, I am full of stréngth  
 By the spirit of Yahwéh — even of júdgment and énergy,  
 To decláre to Jácob his transgréssion,  
 And to 'Israel his sín.

## III.

- 9 Hear this, práy, chiéf of Jácob['s house],  
 And rúlers of the hóuse of 'Israel,  
 Ye who make júdgment abóminable,  
 And áll that is úpright pervért.  
 10 — Búilding Zíon in bloód,  
 And Jerúsalem in unríghteousness —  
 11 Her chiéf men, for a gíft they júdge,  
 And her priésts, for a príce they teách,  
 And her próphets, for sílver they divíne ;  
 And upon Yahwéh they leán, sáying,  
 Is nót Yahwéh in the mídst of us,  
 There shall not cóme upón us calámitý.  
 12 Thérefore, on your accóunt  
 Zíon, as a fiéld shall she be plóughed,  
 And Jerúsalem, ruin-heáps shall she becóme,  
 And the mountain of the hóuse shall be héights in a fórest.

I pass by chapters iv. and v.,<sup>13</sup> where the problems of literary criti-

<sup>13</sup> On iv. 1-4, v. 1-4, see Briggs, *Messianic Prophecy*, pp. 181, 217.

cism are peculiarly intricate and difficult, and make only a few remarks on chapters vi. and vii.

Chapter vi. makes the decided impression of a new prophecy, editorially joined to the preceding. The general result of analysis in vi. and vii. is to the effect that vi. 1-vii. 6 forms a continuous prophecy, originally distinct from vii. 7-20. In the former passage there are two places where the text is evidently defective; one is at vi. 5, just preceding the words "from Shittim as far as Gilgal"; the other is at the end of vii. 6, where the prediction breaks off with the utmost abruptness.

The whole passage is made up of three-toned lines; there appear to be seven strophes; five of them have thirteen lines each; the other two include the defective texts just referred to; strophe two having now but six lines, and strophe seven but nine. It is not at all unlikely that the lines which the sense requires would make the number thirteen in each of these strophes.

Metrically, the verses immediately following agree with the preceding passage; but the contents — representing judgment as long since inflicted — seem to forbid connection. This brings out the point that, while difference in metrical structure is a positive argument in favor of separation, agreement in metrical structure affords no positive argument, but only a certain presumption which evidence may overcome in favor of integrity. It should be added that the stanza before us, verses 7-10, contains fourteen lines, and not thirteen, the number in the foregoing strophes.

Similar remarks may be made about the eight-line trimeter stanza which follows, verses 11-13.

Chapter vii. 14-17 agrees in general, as to content, with verses 11-13, although the tone and style are quite different. We have here the blessedness of Yahweh's restored rule over his people, and the overwhelming fear of him that shall come upon the nations. The passage is a nine-line stanza of five-toned movement.

Finally, we have at the end, vii. 18-20, a stanza separated by both matter and form from the preceding. It is profoundly spiritual, deeply conscious of sin, entirely peaceful in the assurances of forgiveness, the author resting upon the promises of the covenant-keeping God, the God of the fathers. It is composed of eight four-toned lines.

Thus Micah vi., vii. appear to contain five different pieces: (1) vi. 1-vii. 6; (2) vii. 7-10; (3) vii. 11-13; (4) vii. 14-17; (5)

vii. 18–20. With reference to three of these, the poetical measurements are important factors in the analysis.

As a specimen I give Micah vii. 11–20:

*a. (Trimeter).*

- 11 A dáy for buílding thy walls !  
(In) that dáy the bóunds shall be wíde ;
- 12 (In) that dáy even to theé shall (men) cóme,  
From Asshúr and the cities of Maçór,  
And from Maçór as far as the river,  
And to séa from séa, and mountain's móuntain(?).
- 13 But the lánd shall becóme a desolátion,  
For its inhábitants' sake, for the fruit of their dóings.

*b. (Pentameter).*

- 14 Shépherd thy peóple with thy ród — the flóck of thy héritage,  
Dwélling apárt — a woód in the mídst of Cárnel ;  
Let them feéd in Báshan and Gílead, — as (in) dáy's of óld,
- 15 As in the dáy's of thy fórth-going from the land of 'Egyt, — will  
I shów him márvels.
- 16 Nátions shall seé and be shámed — at áll their míght ;  
They shall pút hánd upon móuth — their éars, they shall be deáf ;
- 17 They shall líck dúst like the sérpent, — like creépers of the eárrh ;  
They shall come quívering óút of their stróngtholds. —  
Unto Yahwéh, our Gód, shall they trembling túrn, — and shall fear  
because of theé.

*c. (Tetrameter).*

- 18 Who is a Gód like to theé — one that párdons iníquity,  
And passes óver transgréssion for the rémnant of his héritage ;  
Nót hath he confirémed, foréver, his ánger,  
Becaúse delíght in mércy doth hé.
- 19 He will túrn, he will take píty on us, he will subdúe our iníquities,  
Yea thou wilt cást into dépths of (the) seá all their síns ;
- 20 Thou wilt grant trúth to Jácob, mércy to 'Abraham,  
Which thou swárest to our fáthers from dáy's gone befóre.

*a. Micah vii. 11–18 (Trimeter).*

יום לבנות גִּדְרֵיךָ	11
יום החיֹא ירוֹחֶק־חֶק :	
יום־חיֹא יַעֲדֶיךָ יבִיא	12
למני אשׁור וְעִיר־מִצּוֹר	
ולמני מִצּוֹר וְעִיר־נֹר	
יום מִים וְחִיר־הָהָר :	

- והיחה הארץ לשממה 13  
עלישקיה מפרי מעלליהם:
- b. Micah vii. 14-17 (Pentameter).  
רעה עמך בשבטך צאן נחלתך 14  
שבני לברד יצר בחוך כרמל  
ירצו בשן וגלעד כימי עולם:  
כימי צאתך מארץמצרים אראנו נפלאות: 15  
יראו גוים ויבשו מכל גבורתם 16  
ישימו יד עליהם אזניהם תחרשנה:  
ילחכו עפר כנחש כוחלי ארץ 17  
ירגזו ממסגרתיהם  
אלהיהם אלהיני יפתחו ויראו מזד: אל-יהוה
- c. Micah vii. 18-20 (Tetrameter).  
מיראל כמוך נשא עון 18  
ועבר עליפשע לשארית נחלתו  
לא־תחזיק: לעד אפי'  
כי חפץ חסד הוא:  
ישוב ורחמי יכבש עיני: 19  
ותשלך במצלות ים כל־חטאתם:  
תתן־אמת ליעקב חסד לאברהם 20  
אשר־ישבעה לאבותי מימי קדם:

But illustrations in some respects more interesting still can be found in Isa. i.-xii.

Isa. i. offers many difficulties. Several critics find distinct pieces in it. Thus, Lagarde (*Semitica* i. pp. 1, 2) recognizes four: verses 2, 3; 4-9; 10-17; 18-31 (read "18" for "28"). Cornill (*Z.A.W.* 1884. i. p. 83 sqq.) finds the same pieces. The contents afford the arguments used by these critics. Cornill holds that verses 2, 3 imply outward prosperity; verses 4-9, on the contrary, a most pitiable condition; verses 10-17, prosperity again, with special emphasis on regularity and punctiliousness of worship; verses 18-31, the worst abominations, and even idolatry. Better divisions are: (a) verses 2-4; (b) 5-9; (c) 10-20; (d) 21-28; (e) 29-31. The wretched external state of the people is not mentioned until verse 5, and the person of the verbs here changes. Verses 18-20 follow logically upon the exhortation of verses 16, 17, and bring the foregoing verses to a fitting conclusion. Verses 21-28, like verses 10-20, contain sharp arraignment, and yet at the end a promise; the ground of the arraign-

ment being here immorality and injustice. It may be questioned, however, whether verses 28, 29, which seem explicitly to refer to return from exile, originally were a continuation of verses 24–26, where there is no indication that exile was expected, and whether they are not rather a late — exilic or post-exilic — gloss. Verses 29–31 announce the punishment of idolatry, which has not been previously alluded to in the chapter.

These divisions suggested by the contents are, at least in part, suggested by the poetical measurements also. Verses 2–4 form a stanza composed of seven lines in a six-toned movement. Verses 5–9 make two strophes of five lines each, with a five-toned movement. Verses 10–20 yield five such strophes, the last four words of verse 20 being regarded as a closing addition. These might be, as far as form is concerned, a continuation of the preceding two. It is only the contents that seem to preclude this. The question at once arises whether similarity in poetical movement may not have been one of the motives which led to the combination of verses 5–9 with verses 10–20 on the part of the editor (cf. chapter xi. in combination with xii., although there the strophical divisions are unlike). Verses 21–26 yield two strophes, of six lines each, in a six-toned movement. Verses 27, 28 give two six-toned lines (perhaps another instance of editorial regard for agreement in measurement of lines). Verses 29–31 contain a stanza of six five-toned lines.

It would appear, then, that the analysis of Isa. i. is, on the whole, decidedly confirmed by the poetic structure of the several parts.

*a. Isaiah i. 2–4.*

שמעי שמים ותאזיני ארץ כי יהיה דבר	2
בנים גרלתי וריוממתי והם פשעו בי :	
ידע שור קנהתי ותמור אבוס בעלוי	3
ישראל לא ידע עמי לא תחבונן :	
תירי גוי חטא עם כבר עון	4
זרע מרעים בנים משחיתים	
עזבו את יהודה נאצו את־קדוש ישראל [נזרו אחור] <sup>14</sup>	

*b. Isaiah i. 5–9.*

עלימה חכי עיר תוסיפי סרה	5
כל ראש לחלי וכל־ללב רוי :	

<sup>14</sup> Om. LXX.

- 6      מקף רגל וצדראש איךבו מהם  
פצע וחבורה ומכה טריה  
לארזי ולא חבשו ולאדככה בשמן :
- 7      ארצכם שממה עריכם שרופות אש  
אדמחכם לנגדכם זרים אכלים אהה  
[ושממה כמהפכת זרים:]<sup>15</sup>
- 8      ונתחת בתציון כסבה-בכרם כמלונה במקשה  
[כעיר נצורה]<sup>16</sup>
- 9      לולי יהיה צבאות חירודלני שריד  
[כמעט]<sup>17</sup> כסדם חייני לצמורה דמיני :
- c. Isaiah i. 10-20.
- 10      שמעו דבר יהיה קציני סדם  
האזינו תורת אלהינו עם עמרה :
- 11      למה לי רב-זכריכם יאמר יהיה  
שבעתי עלית אילים וחלב מריאים  
ודם פרים ובבשים ועתידים לאתפצתי :
- 12      כי חבאו לראות פני  
מרבקש זאת מירכם רמס חצרי :
- 13      לא תוסיפי חביא מנת שוא  
קטרת תיעבה היא לי  
חרש ישבת קרא מקרא לא-איכל:<sup>18</sup>
- 14      איך-וצצרת [!] חרשיכם ומועדיכם שנאה נפשי  
היו עלי לטרה נלאתי נשא :
- 15      ובפרשכם כפיכם אעלים עיני מלם  
גם כיתרבו תפלה אינוי שמע  
יריכם דמים מלאי :
- 16      רחצי חזכי  
חסירו רע מעלליכם מנגר עיני  
חרלי חרע [!] 17 למדו היטיב  
דרשו משפט אשרי חמוץ  
שפטי יתים ריבו אלמנת :

<sup>15</sup> Probable gloss, cf. Studer *Jahrb. Prot. Theol.*, 1877. p. 714.

<sup>16</sup> Probable gloss, cf. Studer, *l.c.*

<sup>17</sup> LXX, Syr., Vulg. omit.

<sup>18</sup> LXX divides here.

- לכֹּהֵנָּה וְנִכְחַת יֶאֱמַר יְהוָה 18  
 אֲסִדְחִיו חֲטָאֵיכֶם כְּשֶׁלֶג יִלְבִּיּוּ  
 אִם יֵאָדְמוּ כְּתוֹלַע כֶּצֶמֶר יִחְיוּ;  
 אֲסִתְּאֲבוּ וְשִׁמְעֶתֶם טוֹב חֲאָרֶץ תֵּאֱכֹלוּ; 19  
 וְאִם תִּמְאֲנִי וּמְרִיתֶם חֲרֵב תֵּאֱכֹלוּ 20  
 כִּי פִי יִהְיֶה דֹבֵר;  
*d. Isaiah i. 21–26.*  
 אִיכְתֹּרְתִּיתָה לִּזְנוֹת קִרְיָה נֶאֱמְנָה מִלֵּאזִי מִשְׁפָּט 21  
 צָרָה יִלְדֵּן בַּת וְעַתָּה מִרְצָחִים;  
 כִּסְפֶּךָ הָיָה לְסִימָנִים סִבְאָךְ מִתּוֹל בָּמִים; 22  
 שְׂרִידֵי סֹרְרוֹת וְחִבְרֵי גִבֻּלִים 23  
 כְּלִי אֲהַב שָׂחַד וְדֶרֶךְ שְׁלֵמִים  
 יָתִים לֹא־יִשְׁפֹּטוּ וְרִיב אֶלְמָנָה לֹא־יִבּוֹא אֶלֵיהֶם;  
 לִכֵּן נֶאֱמַר חֲאָרוֹן יִהְיֶה צִבְאוֹת אֲבֹד־יִשְׂרָאֵל 24  
 חֲזִיר אֲנִיחָם מִצָּרִי וְאַנְקָמָה מֵאוֹיְבָיו;  
 וְאֲשִׁכַּח יְדִי עַלֶיךָ 25  
 וְאַצְרֶךָ כְּבֹר סֶגֶד וְאֲסִירָה כְּלִי־לִידֶיךָ;  
 וְאֲשִׁיבָה שְׁפֹטֶיךָ כְּבִירָאֲשֵׁנָה וְיִעֲצִיךָ כְּבַחְתֹּלָה 26  
 אַחֲרֵי־כֵן יִקְרָא לְךָ עִיר־הַצָּרָה קִרְיַת נֶאֱמָנָה;  
 צִיּוֹן בְּמִשְׁפָּט תִּפְתָּח וּשְׁבִיתָ בְּצֹדֶקָה; 27  
 וּשְׁבֵר פְּשָׁעִים וְחֲטָאִים יִחְרֹוּ וְעֹזְבֵי יְהוָה יִכְלִי; 28  
*e. Isaiah i. 29–31.*  
 כִּי יִבְשׂוּ מֵאִילִים אֲשֶׁר תִּמְרָחֶם 29  
 וְחֲתָפְרוּ מִחֲגֻנוֹת אֲשֶׁר בְּחִרְחָם;  
 כִּי תִחְיוּ כְּאַלֶּה נִבְלָה עֲלֶיךָ 30  
 וּכְנֶגֶת אֲשֶׁר־יָמִים אֵין לָהּ;  
 יִהְיֶה חֲסֹן לְנִעֲרָה יִפְעֲלִי לְיִצְחָק 31  
 וּבְעֵרֵי שְׁנֵיתָם יִחְדְּלוּ וְאֵין מִכְבָּד;

Isa. ii. 2–4 (= Micah iv. 1–3) contains eighteen three-toned lines.<sup>19</sup> Verse 5 has two such lines; but verse 5 is probably a gloss (cf. Studer, *Jahrb. Prot. Theol.* 1877. pp. 718 sqq.).

With verse 6 begins a sublime poem, also in trimeter movement, but sharply distinct from the foregoing both in contents and in strophical divisions. It is somewhat mutilated and disarranged; but I think

<sup>19</sup> For translation and poetic arrangement, cf. Briggs, *Messianic Prophecy*, p. 181 sq.



we can, with the exception of one broken place, restore it. In verses 6-21 the structure is in three strophes of eleven lines each, with double refrains of nine lines each.

Isaiah ii. 6-21.

I. (6-11.)

[Verse 9 omitted as interpolation ; cf. Studer, *J. Prof. Theol.* 1877, pp. 718 sqq. The first half of the refrain, verse 10, lacks one line — “When he ariseth to shake the earth,” which is found in LXX, and in M. T. verses 19, 21. (cf. Lagarde, *Semitica*, i. p.6.).]

- 6 (For) Thou hast cást off thy peóple, the house of Jácob,  
Because fúll are they (of sórcery) from the Eást (of óld, LXX,  
Vulg.),  
And of divíners like the Philístines,  
And with the children of strángers they make cómpacts.  
7 And his lánd hath been filled with silver and góld,  
And not ány énd to his treásures ;  
And his lánd hath been filled with hórses,  
And not ány énd to his cháriots ;  
8 And his lánd hath been filled with ídols,  
To the wórk of his hánds he doth hómage,  
To thát which his fíngers have máde.  
[9 omitted.]

*Refrain :* 10 Gó into the rók,  
Yea, híde in the dúst,  
From befóre the térror of Yahwéh,  
And from the spléndor of his májesty,  
(When he aríseth to sháke the eáarth).  
11 The haúghty eyes of humankínd, they shall  
be brought lów,  
And abásed the lóftiness of mén,  
And Yahwéh shall be exálted alóne  
In thát dáy.

II. (12-19.)

[Verse 13<sup>b</sup> והנשאים הרמים suspicious. נשא never used elsewhere of a lofty tree ; moreover, the catalogue of lofty objects is interrupted by these words, which look like a repetition of verse 12<sup>bc</sup>, or an anticipation of verse 14<sup>ab</sup> *ad fin.* Verse 18, “And the idols, they shall wholly pass away,” interrupts the thought. Probably verses 17 and 19 should be transposed.]

- 12 For a dáy hath Yahwéh Sebaóth  
 Upon áll that is exálted and hígh,  
 And upon áll that is lífted up, — yea, it shall be laid lów —
- 13 And upón all the céders of Lébanon,  
 [13<sup>b</sup> omitted.]  
 And upón all the oáks of Báshan,
- 14 And upón all the móuntains, the hígh,  
 And upón all the hílls, the uplífted,
- 15 And upón every tówer that is lófty,  
 And upón every fórtified wáll,
- 16 And upón all Társhish shíps,  
 And upón all the óbjects of delíght.

*Refrain:* 19 And they shall gó into cáverns of rócks,  
 Yea, into hóles of eárrh,  
 From befóre the térror of Yahwéh  
 And from the spléndor of his májesty,  
 When he aríseth to sháke the eárrh.

- 17 And the haúghtiness of humankínd shall be  
 abásed,  
 And brought lów the lóftiness of mén,  
 And Yahwéh shall be exálted alóne  
 In thát dáy.

### III. (20, 21.)

[Verse 20 ends most abruptly ; the thought is incomplete. Besides this, half the refrain is gone. Probably six lines are missing between verses 20 and 21, and four after verse 21.]

- 20 In thát dáy shall mankínd cást  
 Hís ídols of sílver  
 'And his ídols of góld  
 Whích he hath máde him to wórship,  
 To the móles and to the báts.  
 [6 lines missing.]

*Refrain:* 21 [To] gó into cléfts of the rócks,  
 And into rénts of the clíffs,  
 From befóre the térror of Yahwéh,  
 And from the spléndor of his májesty,  
 When he aríseth to sháke the eárrh.

(And the haúghtiness of humankínd shall be  
 abásed,  
 And brought lów the lóftiness of mén,  
 And Yahwéh shall be exálted alóne  
 In thát dáy.) (cf. verses 11, 17.)

[Verse 22 does not fit into this strophical scheme, and an argument against its genuineness is therefore added to that from its omission by the LXX, and those from its inappropriateness and its elegiac style.]

Isaiah iii. is composite. Verses 1-5 form an eight line stanza, with five-toned lines; verse 1<sup>e</sup> being evidently a gloss (Hitz. Kn. Cheyne):

- 1 Yeá, behold! the Lórd, Yahwéh Sebaóth,  
Remóveth from Jerúsalem and from Júdah suppórt and stáy,  
[All support of bread and all support of water,]
- 2 Héro and mán of wár, júdge and próphet,  
And divíner and élder, (3) captain of fifty and exálted one,  
And cóunsellor and skílfúl artíficer and shréwd enchánter;
- 4 And I will sét bóys as their prínces, and chídlishness it shall rúle  
over them,
- 5 And the peóple shall be opprésed, eách by the óther, each by his  
neíghbor,  
They shall be haúghty, the bói toward the élder, and the báse  
toward the hónorable.

This stanza is followed by two verses, the contents of which indicate a much greater extremity than that announced in verses 1-5. The form is apparently prose.

6 When a man shall take hold of his brother, (in ?) the house of his father (and say): "A garment hast thou; ruler shalt thou be for us, and this ruin under thy hand;" 7 He shall lift up (his voice) in that day, saying: "I will not be a governor, there being in my house no bread and no garment; ye shall not set me as ruler of a people."

This is certainly an interruption to the thought of 1-5, (more on iv. 1).

iii. 8, 9 form a good continuation of verse 5. The movement is the same, five beats to the line:

- 8 Fór Jerúsalem hath stúmbled, and Júdah he hath fállén!  
Because their tóngue and their dóings are Yáhweh-ward, per-  
vérsely treating his glóry.
- 9 A loók upon their fáce, it wítnesseth agáinst them,  
And their sín, like Sódóm, they have decláred, they have nó  
conceáled it.  
Woé to thém! For they have dóne to thémselves an évil!

The stanza ends abruptly after the fifth line. Verses 10, 11 drop from the sharp, vivid, concrete situation of verses 8, 9 into the form of abstract moralizing:

- 10 Blessed <sup>20</sup> (the) righteous, for (it is) well,  
For the fruit of their deeds shall they eat.  
11 Woé to the wicked, — ill !  
For the achievement of his hands, it shall be done to him.

אכל is nowhere else used (as v. 10<sup>b</sup>) in this figurative way, with a good sense, (cf. Hos. x. 13 ; Prov. i. 31 ; xviii. 21). The nearest approach is of post-exilic, Ps. cxxviii. 1, 2, which verse 10 resembles in some other respects :

אשרי כל־יֵרֵא יְהוָה	1
חֹלֶךְ בִּרְבִּיו :	
יִגִּיעַ כַּפִּיךָ כִּי תֵאָכֵל	2
אֲשֶׁרִיךְ וְטוֹב לָךְ :	

Cf. also Isa. lviii. 14 ; Ps. xxii. 27 ; Prov. xiii. 2. Moreover, verse 11 is hardly more than a weakened repetition of verse 9<sup>c</sup>.

From all these considerations, it is not unlikely that verses 10, 11 are a gloss (cf. Studer, *Jahrb. Prot. Theol.* 1881, p. 166, Anm.). They may have been designed to soften and modify the sweeping condemnation of the prophet, or may have been added to round off the thought of verses 8, 9. A distinct evidence of their not being originally in their present context, is found in the movement, which is that of the three-toned (six-toned?) line. The stanza, verses 8, 9, which well carries on that of 1-5, is then incomplete, three lines being lost.

iii. 12-15 contain a new stanza, a brief, independent prophecy, springing out of a situation not unlike that of verses 1-5, 8, 9 ; but at an earlier stage, when Yahweh remonstrates, and does not yet overwhelm in judgment. The lines are twelve in number, with three beats in each. This, with other things, is opposed to the view of Studer (*J. Pr. Th.* 1881, p. 165 sqq.), that iii. 8-15, or at least verses 13-15 formed the original continuation of v. 1-7. (See on chap. v.)

- 12 My people, its overseers, wilful children,  
And women, they have ruled over it.  
My people, those guiding thee are misleading,  
And the way of thy paths they have swallowed up.  
13 Yahweh is stationed to contend,  
And standeth to judge (the) peoples ;  
14 Yahweh, into judgment will he enter,  
With the elders of my people and its princes.

<sup>20</sup> So Duhm, Cheyne.

Yé it is that have consúmed the víneyard(s),  
The spoíl of the poór (is) in your hóuses.

- 15 What meán ye that ye crúsh my peóple,  
And the fáce of the poór ye grínd? —

Utterance of Adonay, Yahweh Sebaoth.

iii. 16–24 contain stern announcements of judgment upon the women of Jerusalem. But these verses were not originally all continuous.

Verses 16 and 17 clearly belong together; the movement seems to be one of five beats to a line; the last line is incomplete, and there is an introductory phrase:

- 16 And Yahweh saíd:  
Because thát the daúghters of Zíon have been haúghty,  
And have wálked with outstrétched néck and wánton éyes,  
Keép míncing as they gó, and with their feét are tínkling,  
17 Adonáy will make scúrvy the heád-crown of the daúghters of Zíon,  
Even Yahwéh, their secret párts will he lay báre.

Then follows the remarkable catalogue of women's finery, verses 18–23, the artistic arrangement of which has been pointed out by Dr. J. P. Peters, (*Hebraica*, Jan. 1885, p. 186.) The movement is one of three beats, with two (or according to the present text, three) two-toned lines.

Verse 24, on the other hand, is neither clearly in the movement of verses 16, 17, nor of the artificial form of verses 18–23. Its literary relation to the foregoing is obscure:

- 24 And it shall come to páss, insteád of pérfume, róttleness there.  
shall bé,  
And insteád of a gírdle, a rópe,  
And instead of túrner's work, báldness,  
And insteád of a mántle, a gírding of sáckcloth,  
Bránding insteád of beauty.

Verses 25, 26 are in the common three-toned (six-toned?) movement. The subject is only externally the same with that of the preceding. The person of verse 25 is second sing. fem., referring evidently to the city, not to the women of the city; the third person fem. appears in verse 26, but the two verses doubtless belong together.

- 25 Thy máles, by the swórd shall they fáll,  
And thy míghtiness in the wár;  
26 And her gátes shall lámént and móurn,  
And she shall be émptied, on the eárrth shall she síf.

Isaiah iv. 1 is a prose verse, by its style strongly suggestive of iii. 6, 7. It stands in no original connection with the rest of chapter iv., nor yet with iii. 26, although its relation of thought to iii. 26 is close enough to explain its receiving this place at the hands of an editor. Possibly iii. 6, 7, and iv. 1 formed part of a prophecy which was divided and entered on the margin, at points appearing suitable to a commentator-copyist :

1 And seven women shall seize upon one man, in that day, saying :  
Our bread will we eat, and our garments will we wear, only let us be called  
by thy name, remove our reproach !

On iv. 2-6 cf. Briggs, *Messianic Prophecy*, pp. 193 sq.

Isa. v. is evidently composite. We have first, verses 1-4, 5-7, the story of the vineyard, in two strophes, each containing nine five-toned lines. Then, verses 8-24, we have, in six-toned lines, the gloomy series of "woes," apparently in five strophes of six lines each. But there are some difficult questions here. Verse 17, making the sixth line of strophe three, is senseless in its context, and must have been displaced. If we remove it, we shall have one line too few. On the other hand, verse 22 disturbs its context, seems to be a repetition of verse 11, and is not needed to make out its strophe. I am inclined to regard this as interpolated.

But I wish to suggest the possibility of finding a sixth strophe in x. 1-4<sup>a</sup>, which begins with a "Woe," and has the same movement and number of lines. There has certainly been transposition in these chapters ; for v. 25-30 do not form the conclusion of the foregoing, but of an entirely different prophecy, viz. ix. 7-20. We have here six-toned lines in four strophes. Strophes one to three have six lines each, and strophe four twelve lines ; each strophe has a refrain.

There are three remarks to be made about the text :

(a) Isa. ix. 14, "The elder and the uplifted of countenance, he is the head, and the prophet, teaching lies, he is the tail," has long been regarded as interpolation, on internal grounds. The poetic structure confirms this. It is a disturbance to the strophical structure.

(b) Isa. ix. 20<sup>a</sup>, "Manasseh, Ephraim ; and Ephraim, Manasseh, — they together against Judah," is probably an interpolation :— (1) No sufficient evidence that the civil wars of Northern Israel to which reference is had were along tribal lines ; (2) No propriety in the mention of Judah ; (3) Impossible to interpret this line grammatically, in con-

nection with the preceding. — With this agrees again the poetic structure. This line disturbs the strophe.

(c) In Isa. v. 25–30, the closing double strophe, the refrain has been displaced and appears at the end of verse 25. It should follow verse 30. With these changes, the strophical division is regular.

Two other questions in the same connection : —

(a) Ewald, and others since, regarding x. 1–4 as a continuation of ix. 7–20, append v. 26–30 to x. 4. Metrical and strophical considerations do not decide this question, for in both passages we have six-line hexameter strophes, and — what is the strongest argument — the refrain appears at the end of x. 4. But internal grounds are against it, very strongly :— (1) It begins with “Woe!” like the several strophes, v. 8–24; (2) It rebukes the injustice and oppression of the officials and the rich, also like v. 8–24; (3) It is directed against Judah, also like v. 8–24. In all these respects it disagrees with ix. 7–20. Probably, therefore, it has been, as we have already assumed, dislocated, placed here where it did not originally belong, and furnished, after a time, with the refrain, to make it fit better in its new surroundings. (I find that Studer has proposed this, *Jahrb. Prot. Theol.* 1881. pp. 162 sqq.)

(b) Ewald and others further separate v. 25, from verse 26, and prefix it to ix. 7. It has probably been thought of only because the refrain is now found in v. 25, and, evidently not closing a strophe there, has been thought to be an introduction. There is really no sufficient reason for this separation, and the strophical arrangement, which this would disturb, is a decided argument against it, added to the unsuitableness of v. 25, in comparison with ix. 7, for the beginning of a prophecy. The only change needed is that of transposing the refrain from the end of verse 25 to the end of verse 30 (Studer, *l.c.*, retains verse 25, but without transposing the refrain).

The translation and poetic arrangement follows :

#### Isaiah v. 1–7.

##### I.

v. 1 Let me sing now of my loved one, a song of my beloved about his vineyard.

A vineyard had my loved one, on a height abounding in richness ;

2 And he trenched it, and freed it of stones, and planted it with choice vines,

- And buílt a tówer in its mídst, and also a wíne-press cut out in it ;  
 And he expécted its beáring clústers, and it bóre wórtless things.  
 3 And nów, dwéller in Jerúsalem, and mán of Júdah,  
 Júdge ye, práy, betweén me ánd my víneyard :  
 4 What to dó móre (was there) for my víneyard, that I díd not  
 in ít ?  
 Why díd I expéct its beáring clústers, and it bóre wórtless things ?

## II.

- 5 And nów let me, pray, make knówn to you what 'I am going to  
 dó to my víneyard :  
 Remóve the hédge of it, and it sháll bé a consúming ;  
 Break dówn its wáll, and it sháll bé a down-treáding ;  
 6 Yea, I will máke it a wáste ; it sháll néither be pruned nor hoéd,  
 And bríers and thórns sháll cóme up.  
 And on the clóuds will I lay commánd not to raín raín upón it ;  
 7 For the víneyard of Yahwéh Sebaóth is the hóuse of 'Israel,  
 Even the mán of Júdah his plánting of delíght ;  
 And he expécted jústice, and behóld blóod-pouring, — ríghteous-  
 ness, and lo a crý !

v. 8-24 ; x. 1-4.

## I.

- v. 8 Woé ! they that make hóuse tóuch hóuse, field to fiéld they joín,  
 Untíl there is no móre roóm, and ye dwéll by yóursélves in the  
 mídst of the lánd ;  
 9 In my eárs (saith) Yahwéh Sebaóth, Súrely hóuses (are ?) mány,  
 Destróyed sháll they bé ; greát and fíne ones, that there be nó  
 dwéller.  
 10 For téen áeres of víneyard, they sháll yíeld óne báth,  
 And seéd of a chómer, it sháll yíeld an épbah.

## II.

- 11 Woé ! early rísers in the mórníng, to húrry after strong drínk,  
 Língerers in the éveníng, that wíne may infláme them ;  
 12 And there ís lúte and hárp, tímbrél and pípe [and wíne] (at) their  
 feásts ;  
 And the dóings of Yahwéh they regárd not, and the wórk of his  
 hánds have not seén.  
 13 Thérefore cáptíve is my peóple withóut (their) knówledge,  
 And its hónorable émpy <sup>21</sup> from húngr, and its móltítude párchéd  
 with thírst.

<sup>21</sup> Read מִן, with Hitz., Ew., Böttch., Stud., Ch., Del., Bred. ; cf. Dent.  
 xxxii. 24.



## III.

- 14 Therefore She'ól hath enlarged her greed, and opened wide her mouth — no limit,  
 Yea down hath gone her splendor, and her tumult, and her uproar,  
 and the jubilant in her ;
- 15 And bowed down is humankind, and brought low is man, yea the eyes of the lofty are brought low.
- 16 And exalted is Yahwéh Sebaóth in (his) judgment,  
 And the 'El, the holy, is declared holy in (his) righteousness.
- [17 And lambs graze as (in) their pasture, and their deserts of fat ones, sojourners, they shall eat.] <sup>22</sup>

## IV.

- 18 Woé! they that draw iniquity with cords of vanity, and as with cart-ropes, sin ;
- 19 They that are saying, Let it hasten, let it hurry, his work, in order that we may seeé,  
 Yea, let it draw near, let it come, the counsel of 'Israel's Hóly One, that we may know.
- 20 Woé! they that are saying of evil, (it is) good, and of good, evil ;  
 Putting darkness for light, and light for darkness,  
 Putting bitter for sweet, and sweet for bitter.

## V.

- 21 Woé ! wise ones in their (own) eyes, and before their (own) faces prudent ;
- [22 Woé ! heroes in drinking wine, and men of valor for mixing strong drink.<sup>23</sup>]
- 23 Justifiers of (the) wicked for a bribe, and the justice due the just they turn away from them.
- 24 Therefore, as a tongue of fire devoureth chaff, and hay in a flame sinketh down,  
 Their root, as rottenness shall it be, and their sprout like fine dust shall go up,  
 Because they rejected the teaching of Yahwéh Sebaóth,  
 'And the word of 'Israel's Hóly One they spurned.

## VI.

- x. 1 Woé! they that are deciding decisions of iniquity, and recorders (that) oppression have recorded,

<sup>22</sup> Cf. above, p. 91.

<sup>23</sup> Verse 22, which makes one line too many, disturbs the thought also. Verse 23 illustrates verse 21 ; vs. 22 is inappropriate between them. Verse 22 is a mere repetition, in thought, of verse 11.

- 2 Thrusting aside from judgment weak ones, and snatching justice  
from the distressed of my people,  
Widows becoming their spoil, and the orphans they keep plundering.
- 3 — And what will ye do at the day of visitation, and at the desolation — from afar it cometh ?  
Unto whom will ye flee for help, and where will ye leave your  
glory ?
- 4 — Except he have crouched beneath captives, and beneath the  
slain they fall !  
[In all this his anger hath not turned back, and still is his hand  
stretched forth.]

ix. 7-20 ; v. 25-30. (Hexameter).

I.

- ix. 7 A word hath Adonay sent into Jacob, yea, it hath fallen into Israel ;  
8 And the people shall know it, all of them, Ephraim and the dweller  
in Samaria,  
. . . . . In pride and in arrogance of heart, saying :  
9 Bricks, they have fallen, but hewn (stones) will we build ; sycamores,  
they have been cut down, but cedars will we substitute ;  
10 And Yahweh exalted the princes (H. adversaries) of Resin against  
him, and his enemies he spurrerh on,  
11 Aram before and Philistia behind, and they devoured Israel with  
open mouth.  
*Refrain :* For all this his anger hath not turned back, and  
still is his hand stretched forth.

II.

- 12 And the people, it returned not to him that smote it, even Yahweh  
Sebaoth they did not seek.  
13 And so Yahweh hath cut off from Israel head and tail, palm  
branch and rush, in one day.  
[14 omitted.]  
15 And the guides of this people have become misleading, and its  
guided ones lost ones ;  
16 Therefore over its young men doth Yahweh not rejoice,<sup>24</sup>  
And its orphans and its widows he doth not compassionate ;  
For every member of it is profane, and an evil-doer, and every  
mouth speaketh profanity.  
*Refrain :* For all this his anger hath not turned back, and  
still is his hand stretched forth.

<sup>24</sup> שמה. Parallelism bad. Lagarde proposes יפסח (= יפשה?) = pass over, spare (פסח), which in Ex. xii. 13, 23, 27, is joined with על. So Cheyne.

## III.

- 17 For like a fire hath wickedness burned, thorns and briars it consumed,  
 And it hath kindled in the thickets of the forest, and they have rolled upward a volume of smoke ;
- 18 In the fury of Yahwéh Sebaóth hath the land been burnt up,  
 And the people hath become as food for fire, each toward his brother, they have no pity.
- 19 And men have devoured on the right and (yet) hungered, and have eaten on the left, and they were not satisfied ;  
 Each one the flesh of his (own) arm they eat.  
 [20<sup>a</sup> omitted.]

*Refrain :* For all this his anger hath not turned back, and still is his hand stretched forth.

## IV.

- v. 25 Therefore is the wrath of Yahwéh kindled against his people, and he hath stretched out his hand over it and smitten it,  
 So that the mountains trembled, and their carcasses became as refuse in the midst of the streets.  
 [25<sup>a</sup> transposed to end of 30.]
- 26 Yea he hath lifted up a signal to the nations afar, and hath hissed to him at the end of the earth ;  
 And behold ! hastily, swiftly he cometh !
- 27 None weary, and none stumbling among them, he slumbereth not and he sleepeth not ;  
 Not loosened hath been the girdle of his loins, and the thong of his sandals not broken ;
- 28 Whose arrows are sharpened, and all his bows are bent ;  
 The hoofs of his horses, like flint are they reckoned, and his wheels like the whirlwind.
- 29 A roar he hath like the lion, yea he roareth like the young lions,  
 And he growleth, and he seizeth prey, and he carrieth it safe away,— and no one that delivereth !
- 30 And he growleth over them in that day, — like the growling of a sea.  
 And (they) look to earth, and lo ! darkness, distressful, and light, it hath grown dark, in the clouds of it !

*Refrain :* (25<sup>a</sup>) For all this his anger hath not turned back, and still is his hand stretched forth.

The next illustration is from Isaiah vii. Isa. vi., vii., and viii. agree in this, that they all contain prose narrative enclosing or issuing in poetic prophecy. Chapter vi. is homogeneous, and admits of no

analysis. Chapter vii. is more difficult. Passing over verses 1–12, we find in verses 13–17, including the Immanuel prediction, a stanza of 16 four-toned lines — regarding the words “The king of Assyria,” at the end of verse 17 as a gloss. Verses 18, 19, give a stanza of seven three-toned lines, — a variation which corresponds with the contents, and separates verses 18, 19 from the preceding context; but the four-toned movement is resumed in verse 20. vii. 1–12 shows a combination of prose and poetry :

vii. 1 And it came to pass in the days of Ahaz, son of Jotham, son of Uzziah, king of Judah, that Resin king of Aram, with Pekach, son of Remalyahu, king of Israel, went up to Jerusalem for war against it, but he was not able to fight against it. 2 And it was reported to the house of David, saying, Aram hath rested upon Ephraim; and his heart quivered, and the heart of his people, like a quivering of forest-trees before a wind.<sup>25</sup> 3 And Yahweh said unto Isaiah: Go out, now, to meet Ahaz, thou and She'ar Yashub thy son, unto the end of the conduit of the upper pool, unto the highway of the fuller's field, 4 And say unto him:

Take heed that thou keep calm, do not fear, and thy heart, let it not be weak

Because of these two stumps of smoking firebrands,

By reason of the burning of the anger of Resin and Aram, and the son of Remalyahu.

5 Whereas Aram hath devised against thee evil,

(And so) Ephraim and the son of Remalyahu, saying:

6 We will go up against Judah, and we will break into her, and we will snatch her for ourselves,

And we will make king in the midst of her the son of Tabeal:

7 Thus saith Adonay Yahweh, It shall not stand, and it shall not come to pass.

8 For the head of Aram is Damascus, and the head of Damascus Resin,

[— And in yet sixty and five years Ephraim shall be shattered, that it be no people —<sup>26</sup>]

9 And the head of Ephraim is Samaria, and the head of Samaria the son of Remalyahu.

If ye will not have confidence, surely ye shall not have continuance.<sup>27</sup>

10 And Yahweh spake again unto Ahaz, saying:

<sup>25</sup> Verse 2 might be a stanza of four four-toned lines.

<sup>26</sup> An unsuitable gloss.

<sup>27</sup> 12 — 1 = 11 lines; five-toned movement. Perhaps incomplete; cf. Ewald.

- 11 'Ask thee a sign at the hánd of Yahwéh thy Gód,  
In the dépth, toward She'ól, ór in the héight abóve.<sup>28</sup>
- 12 And Ahaz said :  
I will nót ásk, and I will nót tést Yahwéh.<sup>29</sup>
- 13 And he said :  
    Heár ye, pray, hóuse of Dávid,  
Is it too little that yé weáry mén,  
Thát ye weáry my Gód álso ?
- 14 Therefore Adonáy will himself gíve you a sýgn :  
Behóld the (a) young wóman is with chéld, and about to bear a  
    són,  
And will cáll his náme Immánu 'El.
- 15 Cúrd and hóney shall he eát,  
At (the time of) his knowing how to rejéct the évil and choóse  
    the goód.
- 16 Fór, befóre the bóy shall knów how  
To rejéct the évil and choóse the goód,  
The gróund shall be desérted,  
Because of whose twó kíngs thou' hast dreadful féar.
- 17 Yahwéh shall bríng upon thee,  
And upon thy peóple, and upon the hóuse of thy fáther,  
Dáys which have nót cóme  
Since the dáy of 'Ephraim's depárting from Júdah<sup>30</sup>  
[The king of Assyria].<sup>31</sup>

The following lines seem to contain a new prophecy :

- 18 And it shall come to páss in thát dav',  
That Yahwéh shall híss to the flý  
That is at the énd of the rívers of 'Egypt,  
And to the beé that is in the lánd of Assýria ;
- 19 And they shall cóme and séttle, ál of them,  
In the ravínes of the tórrents, and in the rents of the cliffs,  
And in ál the thórn-bushes and in all the pástures<sup>32</sup>

vii. 20 reverts to the movement of verses 13-17 :

- 20 In thát dáy shall Adonáy sháve  
With a rázor, the one híred at the fórd of the Ríver,  
[With the king of Assyria,]<sup>33</sup>

<sup>28</sup> Two five-toned lines.

<sup>29</sup> One five-toned line.

<sup>30</sup> Sixteen four-toned lines.

<sup>31</sup> Gloss.

<sup>32</sup> Seven lines ; the movement seems to be three-toned.

<sup>33</sup> Gloss.

The head and the hair of the feet, —  
Yea, also the beard shall it sweep away.<sup>34</sup>

vii. 21–25 do not lend themselves to fully satisfactory arrangement. They have especial difficulties of text and structure, and it seems better not to attempt to give them here.

In chapter viii., after the verses concerning Maher-shalal-hash-baz (1–4), which perhaps combine prose and poetry, like vi. and vii. 1–12, a new prophecy is introduced by verse 5:

- viii. 5 And Yahwéh spoke unto me yet again, saying :  
6 Because that this people hath rejected  
The waters of Shilóah that flow softly,  
And rejoiceth with Resín and the son of Remalyáhu,  
7 Now therefore, behold, Adonáy bringing úpon them  
The waters of the river, mighty and great  
[The king of Assyria and all his glory].<sup>35</sup>  
And it shall rise over all its channels,  
And shall flow over all its banks,  
8 And shall sweep into Júdah, overflow, and pass on ;  
As far as the neck shall it reach,  
And the stretching-out of its wings is the filling of the breadth of  
thy land.<sup>36</sup>

This arrangement leaves the last two words of verse 8, עֲמָנוּ אֵל, for a new stanza. This stanza, verses 8<sup>e</sup>–10, is, if the text be right, of a peculiarly artistic formation. The prevailing movement in the seven lines is trimeter, but the first and last lines are short, and the middle line is long ;

עֲמָנוּ אֵל	8
רֵעֵנו עֲמִים וַחֲתָנוּ	9
וַחֲתָנוּנוּ כָּל מַחֲקֵי-אֶרֶץ	
וַחֲתָנוּנוּ וַחֲתָנוּ [וַחֲתָנוּנוּ וַחֲתָנוּ] :	
עָצוּ עֲצָה וַחֲפֵר	10
דַּבְּרוּ דָּבָר וּלְאִדִּיקִים	
כִּי-עֲמָנוּ אֵל :	

This seems, then, like an independent song of exultation, and it does not accord with the terrible prediction of verses 6–8. It is probably placed where it stands by a collector or compiler.

<sup>34</sup> Four four-toned lines.

<sup>35</sup> Gloss.

<sup>36</sup> Ten lines, in two groups of five each ; the movement has four beats.

Isaiah viii. 11–17 contain eleven lines, with six beats to the line :

- 11 For thús saith Yahwéh unto mé, with a grásp of the hánd, —  
Yea, he admonished me not to wálk in the wáy of thís peóple,  
sáying :
- 12 Ye shall not sáy, Hóliness,<sup>37</sup> to evérything to which this peóple  
saith, Hóliness,  
And theír feár ye shall nóť feár, and ye shall nóť dreád it ;
- 13 Yahwéh Sebaóth, hím shall ye esteem hóly,  
And hé (shall be) your feár, and hé your dreád, 14 and shall  
shów himself as hóly,<sup>38</sup>  
And be a stóne for stríking on, and a róck of stúmbing, to the  
two hóuses of Ísrael,  
A tráp and a snáre to the dwéller in Jerúsalem.
- 15 And among them shall mány stúmble and fáll, and be bróken, and  
snáred, and táken.
- 16 Bínđ up the injúnction, seal the instrúction by my discíples.
- 17 And I will wait for Yahwéh, who hídeľh his fáce from the hóuse  
of Jácob, and will hope in hím.<sup>39</sup>

The next verses have three beats to the line.

- viii. 18 Behóld, 'I and the children  
Whóm Yahwéh hath given mé  
(Are) for sígns and for tókens in 'Ísrael,  
From the présence of Yahwéh Sebaóth  
Who dwélleth in Móunt Zíon.
- 19 And whén they sáy unto youí,  
Resórt únto the nécromancers,  
And unto the wízards that chírp and that mütter,  
Doth not a peóple to its gód resórt ?  
On beháľ of the líving (should it seek) the deáď ?<sup>40</sup>
- 20 To instrúction and to injúnction !  
Surely they will speáķ according to thís wórd.<sup>41</sup>  
Whén there is for thém no dáwning.<sup>42</sup>

viii. 21–ix 6 is in hexameter movement. But viii. 21, “And he

<sup>37</sup> Read קריש or קרש, Graetz, Cheyne, Giesebr., Lagarde.

<sup>38</sup> Cf. Cheyne; Lagarde, לִמְקָשׁ (st. נִקָּשׁ), hammer; see his discussion.

<sup>39</sup> Verse 17 begins abruptly. Lines perhaps missing; cf. Cheyne.

<sup>40</sup> A new beginning with verse 18. Verses 18, 19 have ten three-toned lines, in two groups of five each.

<sup>41</sup> Continues preceding, but ends abruptly.

<sup>42</sup> Perhaps belongs to the following.

shall pass through it, hard pressed and hungry, etc." does not begin a poem. The opening lines of the prophecy are lost. It is quite likely that the last four words of verse 20, **אֲשֶׁר אֵין-לִי שָׂרָר**, belonged to one of these opening lines. Of the preceding piece in trimeter movement, at least three lines are gone, then, from the third five-line strophe or stanza. Now ix. 1-6 contains two hexameter strophes, of seven lines each, and the preceding three verses (viii. 21-23) contain six hexameter lines; the last words of viii. 20 would belong to another line, making seven. If this began the poem, then it consisted originally of three seven-line strophes. But the situation of viii. 21 is such as to need a somewhat longer introduction. It is not at all impossible, therefore, that a whole additional strophe is missing at the beginning of this great prophecy.

## I.

viii. 20° . . . . . to whom no dawn.

- 21 And he shall pass through it, hard pressed and hungry, and it shall be, when he is hungry, that he shall be enraged,  
And shall curse by his king and by his god(s), and shall look upward, 22 and to earth shall he gaze,  
And lo, distress and darkness, gloom of distress, — and into thick darkness is he thrust.
- 23 But no gloom to her who had distress.  
At the former time he brought contempt on the land of Zébulon,  
and the land of Náptali,  
And in the latter hath he honored the way of the sea, the region beyond Jórdan, the circuit of the nátions.

## II.

- ix. 1 The people that were walking in darkness they have seen a great light, etc.

(For ix. 1-6, see Briggs, *Messianic Prophecy*, p. 198 sqq.)

Isaiah ix. 7-20 and x. 1-4 have been already considered.

x. 5-34 contains a magnificent prediction, evidently from a later period of Isaiah's activity. It is the one giving the intensely vivid description of the approach of the Assyrians, and their overthrow, verses 28-34. There are five hexameter strophes of nine lines each.

But there is one interruption. Verses 21-23, falling just between strophes iii. and iv. contain four and one half hexameter lines, — agreeing thus in metrical movement with the context, but breaking the strophical arrangement. One might suppose that these lines are



a fragment of a lost strophe. Their contents, however, are hardly suitable. Verses 16–19 are judgment against Assyria; 20 is promise for the faithful remnant; 24 makes this the ground of exhortation to courage and hope. But 21–23 emphasize two things, neither appropriate: (*a*) That *only* a remnant shall be saved; and (*b*) that the land actually is, or is about to be, grievously devastated.

Verses 21–23 are probably a fragment not belonging here. The mention of the “remnant,” 20, may explain why they were inserted here.

May it not be possible that these verses, in which the “remnant” is so insisted on, with a repetition of the words שְׂאֵר יִשְׂרָאֵל (vv. 21, 22) belong to the lost prophecy in which the name of Isaiah’s son, Shē’ār Yāshūb was explained, and thus belong chronologically before chapter viii. ? The whole passage is as follows :

## I.

- x. 5 Woē! Asshūr, rod of mine anger! Yea, a stáff in their hánd is my wráth !  
 6 Against a profáne nátion do I sénd him, and over peóple of my ráge do I commánd him !  
 To táke spoíl and to seize boóty, and to máke it a trámping, like mire in the streéts.  
 7 But hé, not só doth he devíse, and his héart, not só doth it réckon ; Fór to destroy (is) in his héart, and to cúť off nátions not a féw.  
 8 For he saíth, Are not my prínces altogéther kíngs? 9 Is not Calnó as Carchemísh ?  
 Or ís not Hámath as ‘Arpad, or ís not Samária as Damáscus?  
 10 As my hánd hath líghted upon the kíngdoms of the nó-gods, — and their ímages are more than (in) Jerúsalem, — <sup>43</sup>  
 11 Shall I not, as I have dóne to Samária, and to her nó-gods, so dó to Jerúsalem and her ídols ?

## II.

- 12 And it shall bé, when Adonáy shall finish all his wórk in Mount Zíon and in Jerúsalem,  
 I will send requítal upon the fruit of the haúghtiness of héart of the kíng of Asshūr, and upon the spléndor of the pride of his éyes,  
 13 Because he hath saíd, By the stréngth of my hánd have I dóne it, and by my wísdom, for I have understáding :  
 Yea, I remóve the boúndaries of peóples, and their treásures do I plúnder ;

<sup>43</sup> M. T. adds יִשְׁמְרִין, evidently wrong.

Yea, I bring dówn, like a búll, enthronéd ones; 14 Yea, my  
hand hath reachéd, as a nést, the wealth of the peóples,  
And like a gáthèring of forsáken égg, all the éárth have 'I gáthèred ;  
And there is nóne that flúttèrèth a wíng, or ópenèth a beák, or  
chírpet h !

- 15 — Shall the áxe boást against him that líftèth it, or the sáw sèt  
itself above him that wíeldèth it ?  
As if a ród should wíeld him that líftèth it ; as if a stáff should líft  
what is no-woód !

## III.

- 16 Therefore shall the Lórd Yahwéh Sebaóth sènd into his fát parts  
leánnèss,  
And únder his glóry shall búrn a búrning like a búrning of fíre ;  
17 And the Líght of 'Israel shall bé for a fíre, and his Hóly One for  
a fláme,  
And it shall kíndle and devóur his brièrs and his thórns in óne day ;  
18 And the glory of his fórest and his víneyard, both soul and flésh  
shall it consúme ; it shall be líke a mourner's <sup>44</sup> píning,  
19 And the remnant of the treés of the forést, féw shall they bé, and  
a boý he may wríte them.  
20 And it shall bé in thát day, no lóngèr shall the rémnant of 'Israel,  
And the escáped of the hóuse of Jácob, relý upón his smíter,  
But shall relý upón Yahwéh, the Hóly One of 'Israel, in fáithfulness.  
21 A rémnant, it shall retúrn, a rémnant of 'Israel to 'El Gibbór ;  
22 Fór if thy peóple, O 'Israel, bé as the sánd of the seá,  
(Only) a rémnant among them shall retúrn ; a consúming, decí-  
sive, overflówing with ríghtèousness !  
23 For a consúming, and (that) decísive, doth Adonáy máke, Yahwéh  
Sebaóth,  
Wíthín áll the lánd.<sup>45</sup>

## IV.

- 24 Thérefore thús saíth Adonáy, Yahwéh Sebaóth :  
Féar nó, my peóple, dwélling in Zíón, before Asshúr,  
With the ród though he smíte thee, and his stáff raíse over thee,  
in the mánnèr of 'Egypt.  
25 For yét a líttle whíle, and finíshed is wráth, and mine ánger ... (?)  
shall ceáse (?)<sup>46</sup>

<sup>44</sup> On נֶסֶם, cf. Fried. Delitzsch, *Prolegomena*, p. 64 ; Whitehouse, in Schrader's *C. O. T.* II. 311.

<sup>45</sup> On verses 21-23, see above.

<sup>46</sup> על-ידי ? Cf. Cheyne.

- 26 And Yahwéh Sebaóth shall brándish over hím a whíp,  
Like the smíting of Mídián at the rók of Oréb.  
And his stáff is óver the seá, and he shall raise it in the mánnér of  
'Egypt.
- 27 And it shall bé in thát day (that) his búrden shall depárt from  
off thy shóulder,  
And his yóke from off thy néck, and bróken shall be the yóke, by  
reáson of oíl.<sup>47</sup>

## V.

- 28 He hath cóme upon Ayyáth, hath passed by Migrón, at Michmásh  
he láyeth up his bággage;
- 29 They have cróssed the páss, at Gebá they have pássed the níght,  
Ramáh trémbbleth, Gíbeah of Saúl, she hath fléd.
- 30 Cry aloúd, daughter of Gallím, give ear, Láyisha, ánswer her,<sup>48</sup>  
Anathóth.
- 31 Madmenáh hath become a wánderer, the dwéllers in Gebím have  
hurried óff (their treasures).
- 32 This very day (he is) to hált in Nób, brándishing his hánd against  
the mountain of the daughter of Zíon [the hill of Jerusalem].<sup>49</sup>
- 33 — Behold the Lórd, Yahwéh Sebaóth, lóppeth off the bóughs with  
a frightful shók,  
And the hígh in státüre, hewn dówn, and the lófty, they shall be  
laid lów;
- 34 And he shall cut dówn the thíckets of the fórest with íron, and  
Lébanon, by a Míghty One, it shall fáll.

On the beautiful trimeter poem of chapter xi. in four strophes of fourteen lines each, it is enough to refer to Dr. Briggs' *Messianic Prophecy*, pp. 202–204. Its position after x. 5–34 is editorial.

Finally, we have in chapter xii. also, a trimeter movement, but in two nine-line strophes. The connection between chapters xii. and xi. appears thus to be merely external :

## I.

- xii. 1 And thou shalt say in thát day,  
I will acknówledge thee, Yahwéh, for thou hast been ángry wíth me.  
Let thine ánger turn báck, and do thou cómfort me.

<sup>47</sup> Text corrupt. Cf. W. R. Smith, *Jour. Philol.* 1884. His emendation. however, — יחבֿל לִיחֿיֿל, with a joining of the last three words to the following, in the form בִּלְחֿה בְּצִפּוֹן שִׁירֿ, — disturbs the versification.

<sup>48</sup> So read.

<sup>49</sup> Probably a gloss.

- 2 Behóld the Gód of my salvátion!  
 I will trúst and nó't be afraíd,  
 For my stréngth and my sóng is Yáh,<sup>50</sup>  
 Yahwéh,<sup>51</sup> and he hath become to mé salvátion.
- 3 And ye shall dráw wáter with jóy  
 From the wélls of salvátion.

## II.

- 4 And ye shall saý, in thát daý,  
 Give thánks to Yahwéh, call upon his náme,  
 Make knówn among the peóples his dóings,  
 Recórd how his náme is mágnified.
- 5 Play músic to Yahwéh,  
 Fór majéstically hath he wrought,  
 Made knówn be thís in all the éarth.
- 6 Cry aloúd, and shóut (maiden) dweller in Zíon,  
 For greát, in thy mídst, (is) the Holy One of 'Israel.<sup>52</sup>

I desire to say, in conclusion, (1) that my study of the prophets continually strengthens the impression that they were at first transmitted in a much more fragmentary state, were exposed to much greater mutilation, and in their present form owe much more to compilers and editors than has often been supposed. It seems to me that the poetic structures which can be observed in them afford important evidence of this; (2) that all lines of proof tend to show that the collecting and editorial work was of very different degrees of care and intelligence; (3) that no one basis of arrangement, from date, form, or contents adequately explains, the collections, as we now possess them; (4) that while the theory of "catch-words," upon which Cornill has laid much stress in the arrangement of Isaiah's prophecies (*Z.A.W.* 1884 pp. 83 sqq.), has received some confirmation from our present study (e.g. x. 21-23), we must also consider, among the external grounds of collocation, metrical agreement. For while metrical disagreement repeatedly helps us in the analysis, metrical agreement, in cases where differences in the strophical divisions or the contents lead us to make separations, may give the reason, or one reason, for the collocation that we find (e.g. v. 25-50, x. 1-4, and

<sup>50</sup> Read זמרתִי יי, cf. LXX.

<sup>51</sup> LXX omits; possibly יי dittography from (יי) יי (Diestel); but see Geiger, *Urschr.* 274 sqq., and Cheyne.

<sup>52</sup> On the date of this prophecy, cf. Note on *The Date of Isaiah* xii., infra.

xii.); (5) that it is evident that to regard Isaiah i.-xii. as a collection made by Isaiah himself, or by a disciple of his, is an untenable position; (6) and lastly, that all these considerations are new reasons why the literary activity of the Hebrews in and after the exile should receive constant and unwearied study until the scope of editorial work is better understood; and, to hint at an immense subject in a single line, the relation of editors to copyists, and of literary criticism to textual criticism is more fully grasped.